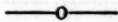


HOUSEHOLD HINTS.



Croup can generally be greatly alleviated, if not cured very speedily, if the following remedy is applied promptly: Take a knife, and shave off in small particles about a teaspoonful of alum; then mix it with twice its quantity of sugar to make it palatable, and administer it as quick as possible. Almost instantaneous relief will follow.

A small piece of paper or linen, moistened with the spirits of turpentine, and put into a bureau or wardrobe for a single day, two or three times, is said to be a sufficient preservative against moths.

Lemon-juice and glycerine will remove tan and freckles.

Lemon-juice and glycerine will cleanse and soften the hands.

Lunar caustic, carefully applied, so as not to touch the hands, will destroy warts.

To obviate offensive perspiration, wash with soap and diluted spirits of ammonia.

The juice of ripe tomatoes will remove the stain of walnuts from the hands without injury to the skin.

If you are buying carpets for durability, choose small figures.

Benzine and common clay will clean marble.

If your flat irons are rough, rub them with fine salt, and it will make them smooth.

Castor-oil is an excellent thing to soften leather.

To clean a browned porcelain kettle, boil peeled potatoes in it. The porcelain will be rendered nearly as white as when new.

To ascertain whether a bed be damp or not, after the bed is warmed, put a glass globe in between the sheets, and if the bed be damp, a few drops of wet will appear on the inside of the globe.

A strong solution of carbolic acid and water, poured into holes, kills all the ants it touches, and the survivors immediately take themselves off.

Linen garments which have become yellow from time, may be whitened by being boiled in a lather made of milk and pure white soap, a pound of the latter to a gallon of the former. After the boiling process the linen should be twice rinsed, a little blue being added to the water last used.

There is a common feeling that he who has succeeded against great odds, who has made his mark where those possessed of many advantages over him have failed to make theirs, must possess in himself remarkable elements of success. And the feeling is right. The self-made men are on the whole the safest to be entrusted with great undertakings. The stuff of which they are made has been tested, and has been found to be of the durable kind.

HURRY.—If you want to accomplish anything as it should be done, you must go about it coolly, moderately, faithfully, heartily. Hurrying, fretting, fumbling, spluttering, will do no good—not in the least. Are great works of great men done in a hurry? Not at all. They are the produce of time and patience—the result of slow, solid development. Nothing ought to be done in a hurry. It is contrary to nature, reason, right, justice, and common sense. Your man of hurry is no sort of character at all—always in confusion, loose at every point, unhinged and unjointed, blowing and puffing here and there, with all his efforts ending in smoke.

POETRY.

A FIREPLACE FABLE.

The Shovel, musing on her wrongs,
Began complaining to the Tongue.

Said she, "It makes me feel so sad;

That folks all treat me very bad;

They push me in the cruel bars,

And fill me full of wounds and scars!"

"You ought not fret," the Tongue replied,

"I'm sure it cannot be denied

That you have little work to do;

And yet you are complaining so:

Just think! that I must pick up coal

All burning hot, from every hole,

Where'er it fall; and then its true

I have to take out heaters too!"

When silence reigned, thus spake the Poker:

"O, do leave off, you dismal croaker:

I think I have most fault to find;

To me I'm sure they're never kind;

My lot's the worst, it is no joke—

I have the spiteful fire to poke;

Sometimes they keep me in the blaze,

Till I am quite red-hot with rage.

If in the fire there is a lump,

They strike me down with such a thump—

So surely I've most right to grieve."

Then spake the Grate: "Friends, with your leave,

I say I have the most to bear—

From day to day, from year to year,

The fire within my arms I hold

And seldom will they leave me cold;

While oft they heat me quite red-hot,

My task is bitter, is it not?"

And now it was the Fenders turn—

"My friends, I think you ought to learn,

To suffer bravely year by year.

Like others, you the cross must bear:

The fire, of which you all complain,

We know it does not burn in vain.

Nor must we wish to live for naught,

But do our duty as we ought."

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BALL'S POND ROAD, ISLINGTON,

LONDON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTETH HIS FLOCK."—*Jeremiah xxxi, 10.*

No. 43, Vol. XLI.

Monday, October 27, 1879.

Price One Penny.

IS THERE FOREKNOWLEDGE WITH GOD?

BY ELDER HUGH FINDLAY.

The Savior said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him" (Luke xiv, 28, 29). The Lord said to Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof? when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii, 4-7.) In John's Revelations (xxi, 1-6), also occurs the following: "And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great

voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end."

In these quotations we learn that it is a principle with God that, in the beginning of any of his works, the completion thereof is present with Him, and that the laying of the foundations of our earth was a theme of song with the morning stars, and for shouts of joy from the sons of God. The after citation revealing that eventually the tabernacle of God should be with men thereon, while the occupation, by the first celestial

pair, of the Eden paradise, also indicates that in the future history of the then beautiful earth, they and their children were destined to act a prominent part. Adam had named every creature the Lord had made, and received dominion over them, being himself taught and guided by the God of the spirits of all flesh (Num. xvi, 22); who beforetime anticipating the fall under sin, had in reserve a ransom in the person of the First Begotten, who verily was foreordained before the foundation of the world (1 Peter i, 20). And He is spoken of in Rev. xiii, 8, as the Lamb slain from the foundation thereof, the ultimatum of whose mission should be the destruction of death, and the redemption and exaltation of the fallen earth, and the faithful of her inhabitants, to dwell in the presence and glory of the Father. Hence the saying, "I the Lord God gave unto Adam and his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe" (Amer. Ed., Doc. and Cov., sec. xxix, 42, 43). St Paul also writes to Timothy (2nd epistle, i, 10), that life and immortality were brought to light through the Gospel.

The proposition then becomes very forcible, that are the foundations of our earth were laid, the intelligences of heaven had the foreknowledge of its being peopled by the races of men subjected to death, and that, through the revealing of the Gospel life and immortality would be brought to the knowledge of its inhabitants. The deduction from said proposition properly being, that in whatever age any portion of men who were or ever should be made partakers of this life and immortality, they must be arrived at through obedience to the same everlasting and unchangeable Gospel. Therefore, faith in the Only Begotten, whether in the days of Adam, Enoch, or Noah, implies an obedience to that order of doctrine of which St. Paul

writes to Titus (i, 2, 3), that the hope of eternal life, which God that cannot lie promised before the world began, was in due time made manifest through preaching, which he wrote to Timothy was brought to light through the Gospel (2 epistle i, 10). Hence, when Job said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix, 25, 26), he derived that assurance from the Gospel. This Gospel was also preached to Abraham (Gal. iii, 8), through which exceeding precious promises were made to him and his seed after him, reaching through Christ to the redemption of the earth, and an everlasting possession thereon, surrounded with life and immortality (verse 29).

Jesus, while on the earth, said to his ordained disciples, Go ye and preach the Gospel to every creature. And St. Peter said it was preached even to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit (1 Peter, iv, 6.) Christ himself preached it to those who had been disobedient in the days of Noah (chap. iii, 19, 20), that all might be prepared to give an account to Him who is ready to judge the quick and the dead; being revealed from heaven with his holy angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ (2 Thes. i, 8).

Further, the fiat of the Almighty has gone forth in these last days, as predicted in the revelations of St. John (xiv, 6), where he says, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come." It must be of paramount importance in the midst of so many perverted Gospels being taught, to come to the knowledge of what this everlasting and unchangeable Gospel really is. St.

Paul said, If our Gospel be hid, it is hid to them that are lost (2 Cor. iv, 3); and again, Though we or an angel from heaven preach any other, let him be accursed (Gal. i, 8).

Furthermore, "There is a law, irrevocably decreed in heaven, before the foundation of the world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (New Amer. Ed. Doc. and Cov., sec. cxxx, 20, 21.) The doctrines of the Gospel, being from heaven, must be as immutable as any other law of God. Hence the Apostle John says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son" (2 John, 9). So very particular was the Savior in this matter that in approaching John the Baptist, his forerunner, he demanded of him the rite of water baptism. John, not realizing that even he was subject to the immutable laws of heaven, forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" But "Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii, 14-17). When the ruler of the Jews acknowledged to Jesus, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him," Jesus taught him thus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here was a very positive declaration which we must not prevent nor trifle with, and which the obedience of the Savior just referred to very forcibly illustrates as the birth of water and of the Spirit. The same was taught by his ordained disciples in their preaching to the people, as being essential to their sal-

vation. For instance, many being pricked in their hearts through the preaching of Peter testifying of the crucified Jesus being made both Lord and Christ, exclaimed, "Men and brethren, what shall we do?" Reader, are you ready to receive the reply? because it is the savor of life to those who receive it; and of death to every one who rejects it. Listen then to it, and harden not your hearts as did the Pharisees and lawyers who rejected the counsel of God against themselves, being not baptized of John (Luke vii, 30). Peter said to the convicted multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here is the commandment with promise; the immutable law and its blessing; simplifying again the birth of water and of the Spirit, without which, saith the Son of God, no man can enter the kingdom of God.

These being the unchangeable doctrines of Christ, called the *everlasting Gospel*, and ordained before the foundation of the world through which life and immortality should reach fallen man, the all-important enquiry is very timely: Do we not deceive ourselves by, in anyway, perverting, or evading, our obedience to them? Do we do this in the face of the very positive declarations of Christ and his disciples, who were ordained to reveal the will of the Father with the promise that what they should bind on earth would be sanctioned in the courts of heaven? How can we escape in the neglect of so great salvation?

That there might be no mistaking, even the gift of the Holy Ghost was appointed unto the believer through an ordinance void of ambiguity; as instance the circumstance occurring in Samaria (Acts viii, 14-24). They had received the word of God, had been baptized in the name of the Lord Jesus; but had not as yet received the gift of the Holy Ghost. The disciples, Peter and John prayed for, and laid their hands on them, and they received the Holy Ghost. The sacred historian here says, "When Simon saw that through laying on of the apostles' hands the Holy Ghost was

given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost; but Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." The relating of this circumstance reveals the laying on of hands and prayer, as the ordinance through which the Holy Ghost was given; and further, that only those who were ordained of God could administer in it. Money could not purchase the gift. The necessity also for every true Christian enjoying that inestimable gift is manifest in the fact, "That no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii, 3), as Jesus said, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Hence, the life and immortality anticipated for fallen man, ere the morning stars sang together or the sons of God shouted for joy, was revealed through the Gospel, in the ordinances for the remission of sins and the receiving of the Holy Ghost, through faith in the Only Begotten of the Father. These laws are as immutable and everlasting, unchangeable as the throne of the Great Jehovah. Those who receive the baptism of that one Spirit, grow, by faithfulness, in gifts of faith, wisdom, knowledge, prophecy, miracles, etc., in every good gift and grace, "Till we all come in the unity of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv, 13). And the earth herself, once buried in water, will receive the outpouring of the Holy Spirit on all flesh, as predicted by Joel, the prophet; of which time the Lord says, "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain. * * *

The floors shall be full of wheat, and the vats shall overflow with wine and oil. * * * And ye shall know that I am in the midst of Israel, and that I am the Lord your God" (Joel ii, 21-28). The earth, also, being full of the knowledge of the Lord, as the waters cover the sea, will prepare through a long thousand years, under the triumphal reign of the righteous, for the great last change, when the elements shall melt with fervent heat; and the new heaven and the new earth will put on the celestial glory of the Father, amidst the hosannas of the redeemed from every kindred and tongue and people and nation, with the promise realized, "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

MINUTES OF THE NOTTINGHAM CONFERENCE,

HELD IN THE ASSEMBLY ROOMS, LOW PAVEMENT, NOTTINGHAM, SUNDAY,
OCTOBER 12TH, 1879.

Elders present from Utah—William Budge, President of the European Mission; Wm. Bramall, President of, and D. C. Dunbar and E. Cliff, traveling elders in the Nottingham Conference; H. Walsh, President of the Norwich Conference, and George R. Emery, President of the Sheffield Conference.

10 a.m.
Singing. Prayer by Elder Dunbar.
Singing.

President Bramall called on the branch presidents for reports.

Elders Clayton, Scothern, Horaley, Clifton, Martin, Bennett, Cliff, Dunbar and Bramall, represented the Nottingham, Mansfield, Hucknall,

Eastwood, South Normanton, Sheepshed, Derby, Grantham, Leicester, Whitwick, Burton-on-Trent, Greasley, Belper, Gosberton and Arnold branches in good standing, several having made considerable progress by additions to their numbers since the last conference.

The general authorities of the Church, of the Mission, of the conference and the local priesthood, with Jas. Bowler as clerk of conference, were presented and unanimously sustained. The statistical report, for the last six months, was read as follows: branches 15, high priests 1, seventies 2, elders 78, priests 17, teachers 18, deacons 16, members 381, total number of officers and members, 513; baptized 37, emigrated 33, received 2, removed 1, excommunicated 3, died 6. That, together with the financial report was unanimously accepted.

The Sacrament was administered.

President Budge gave some very timely instructions. He dwelt specially upon the necessity of great care on the part of the presidents and secretaries of branches in preparing and keeping of statistical and financial records. If this were not properly attended to correct exhibits or reports by the conferences and by the Mission were practically impossible. It was very desirable that in every department truthful representations should be made, that the actual condition of affairs may be known. He enjoined it upon the brethren as an imperative duty to see that those matters were properly attended to.

Singing. Prayer by Elder H. Walsh.

2-30 p.m.

Singing. Prayer by Elder E. Cliff.

Singing.

Elder Emery occupied a short time, setting forth, very clearly, some of the first principles of the Gospel, as contained in the Scriptures. He bore a faithful testimony to the truth of the latter-day work.

Elder Cliff said he had been connected with the Church 32 years, during which time he had been actively engaged in preaching and teaching the truths of the everlasting Gospel.

He had a great desire to continue in the good work of the Lord. He compared the doctrines taught by the Latter-day Saints with those taught by the servants of God anciently, showing their identity. We are the only people who claim to have immediate revelation. It is written that in the mouths of two or three witnesses every word shall be established, and there are thousands who can testify that Joseph Smith was a true prophet. We have made as much progress as any people of God in any part of the world's history, and the kingdom which is now being set up will never be destroyed or given to another people. He exhorted the people to examine the Scriptures, that they might discover this to be the work of God.

President Budge delivered a brief but every interesting address, upon the beauty, completeness and saving power of the Gospel, being, in these regards, in bold contrast with the popular religions of the day, claiming to be the systems taught by the Savior, but which were so many dead forms.

Singing. Prayer by Elder Geo. R. Emery.

6.30 p.m.

Singing. Prayer by Elder Bramall.

Singing. Elder H. Walsh said the doctrines taught and practised by the Latter-day Saints are not generally understood. There are some people who do not wish to be made acquainted with the same; but he that judgeth a matter before he heareth it, is not wise; we should prove all things, and hold fast to that which is good. The Savior said, "Except a man be born of water and of the spirit, he cannot enter the kingdom of heaven;" but we are told to-day that the blood of Jesus Christ cleanseth us from all sin. But if they will read the passage correctly, they will find it to be, in effect, that if we walk in the light, as he is in the light, then the blood of Jesus Christ cleanseth us from all sin. That light cannot be obtained only through obedience to the laws and commandments of God. We are also told that we have a new book. Yes, and we declare that the Book of

Mormon is in perfect harmony with the Old and New Testaments. He concluded by stating that the Gospel had been restored in these last days, with authority to preach the same until all shall come to a unity of the faith.

Elder W. Bramall said he was about to leave this his native land, to return to Utah, the home of his choice, for the third time. We read that God is the same yesterday, to-day and forever, and that in olden times He revealed His will to His servants the prophets. Yet we are told that God has ceased to speak to man in this our day. But John said he saw an angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. And he heard another voice, saying, Come out of her, O my people, etc. We are willing that people should believe just what they please, and we claim the same right, and we declare that after this Gospel of the kingdom has been preached, as a witness, the judgments will come upon the wicked, and surely God will do nothing but he revealeth his secrets to his servants the prophets, who call upon men

everywhere to believe and obey the whole counsel of God. The Latter-day Saints have been much misrepresented, but he testified that they are a good people, and concluded by thanking those present for the many acts of kindness shown towards him, and prayed God to bless them with every good and perfect gift. He hoped the time would soon come when they would be gathered to the land of Zion.

Elder D. C. Dunbar spoke for a short time, demonstrating the position of the Latter-day Saints, and contrasting the same with the position assumed by religionists in general. He showed, very clearly, that the Scriptures are being fulfilled to the very letter, for the time has come when men will not endure sound doctrine, or give heed to the warning voice of the servants of God. He concluded by praying God to enlighten the minds of his people, that they may intelligently comprehend their true position.

Singing. Closed with Prayer.

JAS. S. P. BOWLER,
Clerk of Conference.

SETTLEMENT OF THE GREAT SUIT.

We are much gratified to learn, from the *Deseret News*, of Salt Lake City, that the vexatious suit entered by seven of the heirs of the estate of the late President B. Young, against the three executors of said estate, the Trustee-in-Trust of the Church and other parties, has been brought to a close. It is to be hoped the terminal point will be final. The decree entered by the Third District Court ratifies all the accounts and statements of the three executors. It also discharges the receivers, restores the property in their hands to those who previously held it, and releases President John Taylor from his bonds. According to the decree of Judge Hunter, further action in the case is barred forever. In this final settlement the balance of the heirs, not numbered among the seven plaintiffs,

stand with the executors, President Taylor *et al*, in the position of defendants.

The *News* of October 4th says:

"This morning Chief Justice Hunter, in the Third District Court, delivered a decree fully and completely exonerating the Executors of the estate of the late President Young from the charges preferred against them, in the suit pending in the Court, discharging the Receivers, returning to the parties previously holding the same, all the property placed in the care of the Receivers, discharging President John Taylor from his bonds, and barring all further legal action against the parties defendant in this vexatious case.

The seven litigant heirs receive the sum of \$75,000 amongst them, of which we understand their counsel,

by contract, deduct twenty-five per cent., and in consideration of all this the other heirs appear with the Executors and Trustee-in-Trust as defend-

ants, and both plaintiffs and defendants, by mutual consent, agree to this permanent settlement of the dispute."

UTAH TERRITORIAL FAIR.

The Territorial Fair of Utah was opened at Salt Lake City, on the 1st of October, under the auspices of the Deseret Agricultural and Manufacturing Society. The chief management devolved upon Col. John R. Winder, a leading officer of the association. The opening speech was delivered by Governor George W. Emery, and he was followed by Hon. George Q. Cannon, who delivered a brilliant extemporaneous oration, exactly fitted, both in matter and sentiment, to the occasion. He spoke upon the indisputable evi-

dences of the advancement and progress of the material interests of the community, and eloquently advocated the cultivation of a still stronger disposition to encourage home productions of every branch than had yet been manifested.

According to the *News* and *Herald*, the Fair was a gratifying success. The exhibitions of specimens of manufacture, art, agriculture, horticulture, and of mineral and other productions showed that progress is the order of the times in Utah.

Casual thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored trace in the paradise of sentiment that environs it.

Wit is not the produce of study; it comes almost as unexpectedly on the speaker as the hearer. One of the first principles of it is good temper. The arrows of wit ought always to be feathered with smiles; when they fail in that, they become sarcasm.

"BUNDLING" CHILDREN'S NECKS.—Mothers often tie tippets and other heating clothes around the necks of their children, even in warm weather, to keep them from taking cold. This is not a good practice. Keep the hands, legs and arms as warm as you like, but do not overheat the neck. The president of one of the largest life insurance companies recently told a gentleman whose life was insured in his company, and whom he saw with his neck tied up so closely, that it was not a wholesome thing to do. "Take off your wrapper," said he, "and let the fresh air get close to your throat continually, and you will live the longer for it." If you are subject to colds, coughs, and throat affections, bathe your neck in cold water and rub it vigorously. No part of the body requires less clothing than the throat. Mothers take this hint, and act upon it wisely with reference to your children.

SELFISHNESS.—There are few faults, or possibilities of fault, against which it would be well to be more guarded than selfishness; and its first beginnings in the little child may be watched and repressed by gentle means, if one will and should be if one has any desire that the child should develop into a noble character, should do good in the world, or should make anything after a long while but a bed of thorns for itself. For, after that long while, save for strangest exceptional instances of devotion and sacrifice, selfishness can only beget selfishness, and what one seized at first without effort, one may not be able to gain at the last with all the effort in the world. As a general thing, selfishness is aggressive—a kind of domestic highwayman who will have your commodity or your life; you must give up or you must fight, and then you must usually go to the wall, because the selfishness is unscrupulous and fights with weapons you scorn to use.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 27, 1879.

EMIGRATION BUSINESS.

So far as the shipment of Saints from Europe is concerned, the emigration business for the season of 1879 is over. We feel exceedingly grateful to the Lord for his blessing, which has been with us in attending to this important branch of His great latter-day work. A great hue and cry has resounded from shore to shore in reference to the probable stoppage of the flow of emigration to Utah. While people unacquainted with the true character, institutions and spirit of the Church of Jesus Christ of Latter-day Saints have been apparently much exercised over this anticipated obstruction to our progress, we have gone quietly about our business, trusting in God, knowing, as we expressed at the onset, that all things would work right, it being beyond the limits of the power of man to stop His work. We have thus far met with no disappointment, the season's business, on this side, having come to a successful and satisfactory termination.

Considering the fact that the Saints are mostly poor, and the very depressing nature of the times, we deem the number that has left these shores for the home of the Saints this year as large as could well be expected. Quite a goodly proportion of those who emigrated this year were helped by means forwarded by relatives and friends in Utah and by the Perpetual Emigrating Fund.

Following is a statement of the number of persons, of all ages, who left the port of Liverpool this season:

British (English, Scotch and Welsh)	809
Scandinavian (Danes, Swedes and Norwegians)	515
Swiss	90
German	34
Dutch	5
Irish	2
French	1

Total for 1879... 1,456

Herewith we give the figures for the three previous years:

1876...	1,184
1877...	1,479
1878...	1,864

Total for the last four years... 5,983

1556²

Our relations with all parties with whom we have been brought in contact in the progress of the emigration business have been most pleasant. Mr. Ramsden, Agent of Guion and Co., has acted throughout with characteristic courtesy, which we duly appreciate.

FAILURE OF THE PROPOSED EMBARGO.

On Thursday, Oct. 16th, Mr. Packard, American Consul in Liverpool, was informed that a company of Latter-day Saint emigrants, bound for Utah, would sail from this port on the following Saturday. In accordance with his instructions, embodied in the now notorious Evarts Circular, he acquainted the American Legation at London with this fact. The same document requires the foreign representative of the United States to also draw the attention of the British authorities to the matter referred to by the Consul; therefore this was done. The circular, which, among other peculiarities, is conspicuous for bad grammar, says :

"It is not doubted, therefore, that when the subject is brought to its attention, the Government of Great Britain will take such steps as may be compatible with its laws and usages to check the organization of these criminal enterprises by agents who are thus operating beyond the reach of the law of the United States, and to prevent the departure of those proposing to come hither as violators of the law by engaging in such criminal enterprises by whomsoever instigated. * * * Your timely protest in cases where the probable departure of Mormon emigrants is reported or known to you, would probably prove a weighty auxiliary to the general representations you are instructed to make."

Mr. Cross, being Home Secretary of Great Britain, is the legitimate official to whom the American representative should apply in relation to what might be termed one of the interior concerns of the country. The matter was therefore brought to his notice. So far as we know, the only action he took in the premises was to furnish the local authorities of some of the large cities, notably London and Liverpool, with a form of notice for publication.

We presume everybody has heard of the huge mountain that groaned in pain to be delivered, and, after gigantic throes, brought forth an exceedingly small mouse. This infinitesimal result of a mighty effort cannot be compared with what has been produced out of this mammoth question raised not only into national but international importance. After all the fuss, feathers and blow that have been made over the proposal to interfere with "Mormon" emigration, out of it has, after a ponderous struggle, issued, not a mouse, but an insignificant figurative musquitoe, minus its ability to bite. Here is what the honorable Home Secretary has directed to be published by the chief police officers of London and Liverpool, and probably other cities of the kingdom, this being a copy of the one which appeared here :

"NOTICE TO EMIGRANTS AND EMIGRATION AGENTS.

"Whereas there is reason to believe that a system of solicitation extensively prevails to induce persons to emigrate from Great Britain to the United States, for the purpose of joining the Mormon community at Salt Lake, in the Territory of Utah, this notice is to warn all persons that the law of the

United States prohibits the practice of polygamy existing in the Mormon community, and renders any person who engages therein liable to a heavy fine and a long period of imprisonment.

"J. J. GAZIE, Head Constable.
"Central Police Office, Liverpool, 18th October, 1879."

The whole affair, from beginning to end, from the issuance of the circular by Mr. Everts to the publication of the notice by Mr. Cross, is in the nature of a huge farce. This must be at once apparent when it is stated that we do not know of a member of the Church in any country who is not fully aware that plural marriage is a portion of the faith of the Latter-day Saints. They are equally aware that there is a law of the United States rendering polygamy punishable by fine and imprisonment. People who become identified with this Church are made acquainted with these facts before becoming members. This information has been published broadcast in this and other journals of the Church abroad, as well as by those in Utah. It has also had publicity in various books of which the representative elders of the Church are the authors. In the matter of notifying the people of the existence of these facts, Mr. Cross has been forestalled by us. So far as he is concerned, it is a work of supererogation.

Be that as it may, and without wishing to be disrespectful, we consider the action of the Home Secretary inconsiderate and unfair. We hold that he had no right to select the Latter-day Saints, notwithstanding that, like the disciples of old, and for the same cause, they are unpopular, and ignorantly hold them up in an unfavorable light. We consider his action in the premises to be a stepping out of his legitimate official jurisdiction. The Latter-day Saints residing, and those who, for the purpose of emigrating, temporarily sojourn in this nation, are peaceable and law-abiding. This being the case, in this comparatively free constitutional, monarchical country, they are entitled to as much consideration and respect, as any other people. Of course good invariably results to our cause from the intermeddling of over-officious and inconsiderate persons, but no thanks to them that such an effect is produced. If the Home Secretary really desires to exercise a philanthropic and fatherly care over the interests of the people of Great Britain in his official capacity, he would do well to repent of having directed the publication of the circular given above, and try his hand at another, of an opposite tendency. We can recommend a form that would probably be suited to the circumstances of the population of most of the great cities of this nation, and herewith we give it:

"NOTICE, to that portion of the people of the cities of London and Liverpool that are honest and well-disposed and who desire to live where they will be surrounded by chastity, sobriety, industry, peace, and comparative plenty.

"Whereas in these wicked and benighted cities of London and Liverpool, a most horrible state of things exists. A certain kind of "solicitation extensively prevails," by which the virtue of both sexes is assailed and destroyed. Prostitution, drunkenness, bebauchery, want and woe are rampant and present a deplorable spectacle in these supposedly Christian cities, of a professedly Christian country. And

"Whereas the nature of our laws are such as to forcibly prevent a large proportion of the tender sex from occupying the position of wife and mother, for which woman was designed by the laws of nature and of God. Therefore,

be it known that a community called Latter-day Saints claim that the ancient Gospel of faith, repentance, baptism for the remission of sins, the laying on of hands for imparting the Holy Ghost, and of apostles, prophets, etc., has been restored to the earth in these days, by the Almighty. And inasmuch as this is a claim worthy of due consideration, I advise all people to investigate that they may discover whether it be genuine.

"It appears, in contradistinction to affairs existing here, that these people recognize the right of every woman to have a husband, and, as necessarily follows, when all the interested parties are agreed, and other conditions favorable, one man may have more than one wife. It also appears, from the testimony of numerous disinterested visitors to the part of the world where these people are located, that they are entirely free from the disgusting evil of prostitution. And drunkenness, want and crime generally have comparatively no existence. Therefore it would be well for the class of people to whom this address is directed to consider the advisability of uniting with such an evidently virtuous community and escaping from the body and soul-destroying evils by which they are everywhere surrounded in these vicious and abandoned cities of London and Liverpool, which are steeped in vice and reeking with corruption."

There would be some sense and philanthropy in the publication, by the Home Secretary, of such a truthful and fair form of proclamation as the foregoing.

LONDON CONFERENCE.—A Conference will be held in Goswell Hall, Goswell Road, London, November 9th, 1878. Services will begin at 10.30 a. m. and 2.30 and 6.30 p. m.

President William Budge and other elders from Utah will take part in the exercises.

BRISTOL.—A special District Meeting will be held at Bristol on Sunday, November 2nd. President Budge will attend.

ABSTRACT OF CORRESPONDENCE.

LOGAN TEMPLE, ETC.—Brother L. G. Farrell, of Logan, wrote on Sept. 30th, from our "Mountain Home :—" "Our Temple work is progressing finely. The walls are now over fifty feet high. The second string-course, which is heavy and of cut sandstone, is nearly all on. Work on the walls is progressing again, and the people feel well and are energetic. We are making more and better improvements in Logan and the surrounding country, than have been made for three years previous. The words of the Twelve Apostles, spoken at the dedication of the Temple, are being fulfilled to the understanding of all parties. They stated that if we would go to work with a will and build that structure, we would be better off when it was finished than we would be if we did not have it to rear. Their words are being verified, and the people can see it."

LONDON.—Writing on Oct. 17th, President George H. Taylor, speaking of Elder Ball, who was among the brethren returning home with the last company, said : "He has been a faithful laborer, and has baptized 29 persons. He leaves his field of labor with the blessing of all the Saints, and also many

who are not connected with the Church. He goes home satisfied with his mission."

Writing also on Oct. 21st, he said: "Our meetings are well attended, there being a sprinkling of strangers at most of them. We have lately opened a week-night meeting in a new place (Deptford), with good attendance. We will endeavor to comply with the instructions lately given through the STAR, by getting two more places opened, so as to have meetings six nights out of the seven."

CORRESPONDENCE.

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PROGRESS AND ARRIVAL OF THE SEPTEMBER COMPANY.

Salt Lake City, U.T.,
Sept. 26th, 1879.

President Wm. Budge.

Dear Brother,—We last wrote to you from New York, telling you of our prosperous voyage across the Atlantic; and will now proceed to report our further progress Zionward.

We arrived in Castle Gardens too late on Tuesday to get away the same day, so it was Wednesday afternoon when we were all comfortably seated in the cars to commence our overland journey. Brother Staines was at the depot to see us off. Some difficulty was experienced through some of the Saints only having paid their passage to New York and having no money, yet expecting to go forward to Utah. Brother Flygare had a good deal of trouble, but eventually got everything arranged satisfactorily.

We had a prosperous journey on the cars. The railroad officials of the different companies (with the exception of the Pittsburg, Fort Wayne, and Chicago Company,) were courteous and obliging. Two of the elders unfortunately had their valises stolen from the car they were sleeping in, notwithstanding we had guards set for each car every night. With this exception all the luggage arrived quite safely. The company arrived at Ogden at 12.20 p.m., on Wednesday, September 24th, and in Salt Lake City at 7 p.m. Those of the emigrants that were going north left Ogden the same afternoon, while those bound south left Salt Lake City

at 7 a.m. on Thursday morning. We have had a pleasant and prosperous journey throughout, from embarking at Liverpool to our arrival in the valleys of the mountains.

The health of the company has been generally very good, but little sickness being experienced by any of the people. The greater portion of the emigrants were warmly welcomed by friends and relations who were awaiting their arrival.

Your brethren in the Gospel,

N. C. FLYGARE, President,
J. C. SCHOFIELD, Clerk.

CROSSING THE OCEAN.

S.S. *Arizona*, off Queenstown,
Sunday morning, Oct. 19th, 1879.
President Wm. Budge.

Dear Brother,—After bidding you and the brethren farewell yesterday, at Liverpool, we proceeded to look after the welfare and comfort of the Saints, by placing them in their proper berths, and attending to other little matters that would add to their convenience. After supper a meeting was called, in the steerage, for the purpose of completing the organization. The officers, as elected yesterday, were placed before the Saints and unanimously sustained.

The company was divided into two wards. Elder George Meldrum was appointed to preside over the first ward, and Elder William Ball the second. After a few practical and timely remarks by Elders Bramall, Bull and Watson, the meeting was closed.

The vessel speeds along smoothly

and swiftly, and thus far there is scarcely any sea-sickness.

With kind love to yourself, brothers Nicholson, Cope, and all engaged in co-laboring with you for the interest of our Father's work, we remain, your brethren in the Gospel,

WILLIAM BEAMALL, President.

JOSEPH BULL, } Counselors.

ANDREW WATSON, }

WALTER J. LEWIS, CLERK.

P.S.—Since this letter was written, nearly all on board have been seasick.

W. J. L.

FAREWELL.

Manchester, Oct. 16th, 1879.

President Wm. Budge.

Dear Brother,—Before leaving for the home of the Saints, I desire to say that I have been abundantly blessed in my labors as a missionary, and, considering my age, being now sixty-two, have enjoyed remarkably good health. During my sojourn in this country, my time has been entirely devoted to spreading the principles of the Gospel in the Manchester Conference, where I was appointed to labor, under the direction of Elder Joseph E. Cowley, in the latter part of August, 1878. From that time I have endeavored to do my duty as a servant of God, and have lifted up my voice long and loud whenever opportunity presented. I have received many tokens of affection and esteem from the Saints, the memory of which I shall cherish long and sacredly, as they show that my labors have been appreciated. My desires have been to bless and build up the Saints, and comfort them in their afflictions, and my prayer is that God may bless them continually. By permission I visited all the branches in the conference. Having been accorded the privilege, I also visited my relatives in London, Cambridge, and elsewhere, and have borne my testimony to them. Some of my friends in Heywood (my native place), when I bade them good-bye, said they

wished they were going with me. But few of them have been willing to receive the Gospel, but I have the satisfaction of knowing that I have done all I could in trying to explain the Gospel to them. In a day to come they will remember my words.

I would like to tender my sincere thanks to my brethren with whom I have labored, and to all the Saints for the many acts of kindness I have received at their hands, and trust that the friendships commenced here will be cherished and perpetuated throughout eternity.

Your brother in the Gospel,

GEORGE OPENSHAW.

Glasgow, October 21st, 1879.

President Wm. Budge.

Dear Brother,—Having completed my last tour around the district which I have been laboring in for the last seven months, I deem it prudent to submit to you a concise outline of my ministry. I have enjoyed myself among the people. The Saints are almost invariably poor. But, with few exceptions, they are alive to the importance of living in conformity with the spirit and letter of the Gospel. Nine of my flock, through a kind providence, have emigrated to Zion during the last six months; while, in the same length of time, there has been more than an equal number added to the Church by baptism. From this you will observe that the good work has not gone backward. Several are earnestly investigating the principles of the Gospel, and very likely will accept the truth before long. I have spent the summer months in holding open-air and in-door meetings, distributing tracts from door to door, and carrying out other methods of spreading the Gospel.

I met Brother James Kippen in Grahamston on the 19th inst., and gave him all necessary information as to the condition and location of the Falkirk district, to which he is my successor.

Your brother in the Gospel,

A. M. BUCHANAN.

To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.